



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

SANDWICH ISLANDS.

FROM THE MISSIONARY HERALD.

JOINT LETTER OF THE MISSION DATED MAY
TWENTY-FOURTH.

Our last Number contained a letter from the Missionaries who sailed from this city in November, 1822. The following was written only a few days later than the preceding, and is the first joint letter of the missionaries after the arrival of the *Thames*.

Hanaroora, May 24, 1823.

VERY DEAR SIR,

Hitherto the Lord hath helped us. Let us rejoice together, and be glad in his name.

We are happy to apprise you, by the present early opportunity, that, in his own time, our ever gracious helper has safely brought to these waiting Isles his well appointed, needful and expected reinforcement of our mission, and given them an easy entrance, and a kind reception among the people, who stretch out to them their friendly hands for instruction and aid, and, with approving smiles, rejoice in the prospect of increasing light.

Favored with excellent accommodations, and with very kind attentions, and wafted by propitious winds, the reinforcement arrived on the 27th ult., heartily welcomed by the expecting mission family, with joyful greetings, mutual congratulations and united thanksgivings. On the 4th inst. under circumstances peculiarly solemn and delightful, they entered into sacred covenant with the brethren and sisters, who had for three toilsome years borne the burden and heat of the day;—thus doubling the number of the little united band for the purpose of enlarging the foundation and rearing up the superstructure of the house of the Lord on the ruins of ancient idolatry, and in the midst of the enemies of righteousness;—where even now the messengers of mercy, as they publish salvation, hear with tender sympathy the clanking of the chain of the captive struggling to be free, or listen with pleasing interest to the grateful song, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

We are happy to assure you that the confident hopes respecting the reception of the expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed, nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement,

in the nation, at all checked or retarded. The great question of location among us is not, Where shall employment be found for so many laborers? but, What part of the great field can best be left destitute of the labors of the few? And such are the claims of Owhyhee and Mowee, (*Maui*) that scarcely a man can be spared to strengthen the stations of Woahoo and Atooi. Nor will any one of the preachers at this station, literally worn down with labor, feel that he has less work to do in consequence of the additional number of laborers. *Their arrival is regarded as a signal for taking new stations*; and enlarging the sphere of operation in proportion to the increased numbers, and in proportion to the increasing demands of the people.

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the *child of Providence*, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent.—May its filial gratitude be manifested by the more vigorous efforts of riper years, aided by the increasing prayers, and faithful exertions of its friends.

If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave and the Foreign Mission School at Cornwall, through the interesting scenes of Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness and promptitude, and liberality with which a praying christian public have furnished and sent forth so large a reinforcement, their favored embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome

reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us, waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, “The God of heaven, He will prosper us; therefore we his servants will arise and build.” And as we build we will unitedly inscribe upon the rising walls, “Salvation belongeth unto the Lord—thy blessing is upon thy people.”—“Salvation to our God who sitteth upon the throne, and unto the Lamb. Amen.”

With grateful recollections of the kind offices of yourself, your associates and your helpers, and with cordial salutations to you and them, we are, dear Sir, very affectionately, in the labors and fellowship of the gospel, your brethren,

<i>Hiram Bingham,</i>	<i>Artemas Bishop,</i>
<i>Asa Thurston,</i>	<i>Abraham Blatchely,</i>
<i>Elisha Loomis,</i>	<i>Joseph Goodrich,</i>
<i>William Richards,</i>	<i>James Ely,</i>
<i>Charles S. Stewart,</i>	<i>Levi Chamberlain.</i>

JOINT LETTER, DATED OCTOBER TWENTY-THIRD.

A letter dated on the fourth anniversary of the embarkation of the first missionaries to the Sandwich Islands, and signed by all the brethren of the mission, except Messrs. Richards, Whitney and Ruggles, who were not present when it was sent.

Hanaroorah, Oct. 23, 1823.

VERY DEAR SIR,

Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Without their hands, God, as you know, broke the heavy yoke of superstition, prostrated most of senseless idols, abolished the rites of their long established *taboo*, and most opportunely opened the way for the peaceful entrance of the commissioned teachers of the life-giving doctrines of Christianity. With his own right hand he erected the banners of Christ on this long neglected portion of the promised inheritance. Since that period he has called additional laborers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been the successive, striking, and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished, and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully more and more nearly within our reach.

Department of Printing.

We have now the pleasing prospect of putting

to press within a few days an edition of twenty hymns in the native language, prepared principally by Mr. Ellis, which many hundreds of the natives will be able and glad to read, so soon as the work can be put into their hands. We purpose also within a short period to print both a catechism and a tract for the benefit of this people. Within two years we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels. This may not indeed be accomplished in two years, but we wish, by the end of that period, to have the means in our possession.

Hopeful Conversions.

We indulge some hope that a few of these benighted islanders, who first heard from our lips the inviting sound of the Gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more, where it will not be suffered to be lost, but, by the early and the latter rain, be made to spring up in due season, and yield a goodly and abundant harvest. Some among the precious immortals around us, born in darkness, but now beginning to be enlightened, will doubtless yet greet in peace the loved spirit of Obookiah at our Redeemer's feet. One of the rulers of the land, the honored mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ka-o-poo-olahne was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the Gospel here, and the encouragement of our patrons at home. A short memoir, in the form of a tract, accompanied with her likeness, we hope soon to transmit to them, for their satisfaction and the information of the public.

New Stations.

Her peaceful death, and christian burial, truly creditable to her kindred, occurred about six weeks since at Lahinah, where, since our last joint letter, Messrs. Richards and Stewart have taken their appointed station under very favourable auspices. There a house of prayer erected by Krimakoo (*Karaimoku*) and Ka-o-poo-olahne, has been solemnly dedicated to the worship of the living God; where the brethren of that station already begin, with stammering tongue, to proclaim his truth and sing his praise in the language of their untutored hearers; and where a christian marriage has just been solemnized between the chief Hoapeere and Kalakooah, the mother of the queen Kamamaloo.

During the months of July and August, Messrs. Thurston, Bishop and Goodrich, united with Mr.

Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 85,000 inhabitants, scattered and lost, "like sheep having no shepherd." In this expedition, undertaken with the approbation of the chiefs, they enjoyed the special favor of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the Sabbath, and the suppression of flagrant vices, and to encourage attention to the instructions of the missionaries. He has also built a church at Kirooah, (*Kairua*) his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labor among the thousands on the western side of the Owhyhee.* To Wiakaah in Heedo (*Ohido*) on the eastern side, Mr. Goodrich and Mr. Ruggles are making arrangements to proceed, with their families, by the first favorable opportunity. Arrangements have also been made for Mr. Bishop to labor with Mr. Whitney at Atooi for a few months, and for Mr. Ely, by exchange, to assist Mr. Thurston for a season at Kirooah.

Call for more Laborers.

Thus located and distributed through the whole extent of the cluster, we hope to be more extensively useful to the whole nation; and thus we intend to maintain a posture more suitable for additional laborers to be sent, to strengthen some of those parts which we are unwilling to leave longer entirely unoccupied.

In this connexion the missionaries urge the importance of sending out yet more laborers to assist in cultivating the promising field which lies before them. How far the Christian public will afford the means of increasing the strength of those stations which are already established among the heathen, and at the same time of extending to other places also the knowledge of the way of salvation, we do not know. But by every call for help from those who look around them upon a great multitude perishing for lack of vision, and whose hearts are ready to bleed that they are so few among so many,—Christians should be reminded that the world is wide and desolate, and that much effort is necessary to raise it from its ruins.

After making to the Prudential Committee a statement of their wishes in this particular, the missionaries proceed,—

We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive the high and holy trust of missionaries, who pant for the opportunity and the commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not "the set time," in the counsels of God, for making a great and vigorous effort to save this nation? Is not this emphatically *the crisis* to give the right

impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in these islands;—an impulse which shall not cease to be felt, till time shall end, nor till eternity shall have rolled away?

The missionaries, it will be seen, have estimated the number of the inhabitants in the islands at 150,000. The number of preachers of the gospel now laboring among them is nine; which gives an average proportion of more than 16,000 to each. From this statement they infer that a greater number of missionaries is requisite, in order that the present interesting crisis may be suitably improved.

The question, then, that remains, is, Will a generous, affluent, highly favored Christian community assume the responsibility of meeting the expense of equipping and maintaining an additional number of laborers in the Sandwich Islands? Or in other words, will the resources of the Board warrant the measure of sending them to this field, and supporting them here, in addition to the annual expenses of the mission in its present state?

It may be due to the mission and to its patrons to state, that it has hitherto felt embarrassments arising from the low state of the funds of the Board. To mention instances,—when the Treasurer two years since made us acquainted with the fact that their expenditures for a year preceding had been 20,000 dollars more than the amount of donations received during the same period, we did not dare to draw for money to purchase the bare materials for a stone printing house, to be built with our own hands. We therefore set up and used our press and types in a thatched building, where they were exposed to loss by fire; which would have been a greater evil and embarrassment to the mission, than the loss of every other article in its possession. In like manner, and upon the same principle,—the fear of embarrassing the Board in some other enlarged and noble plans,—the health, the constitution, the prolonged usefulness of the members of the mission, not excepting our laborious female helpers, have been put in jeopardy. Now, when the Christian public are more active, and when we dare not longer risk our printing establishment in a thatched building, we have ventured to draw for 300 dollars to build a stone printing house, 28 feet by 17, which may perhaps stand for half a century; where the nation may receive its elementary books, and where we hope the entire Bible may be printed for future generations to read, when our decayed and worn out earthly tabernacles shall be crumbled into ruins.

We have no occasion, nor the least disposition to complain; but though kindly supplied, we still ask for help. We ask no pecuniary compensation, we expect none, for our services rendered to the Christian public, to the Board, or to this nation. In respect to them, our voluntary services, such as they are, are *gratuitous*;—to Christ they are *doubly due*. We ask not for money to build or furnish fine houses, to provide elegant carriages, costly apparel, or sumptuous tables. Plain, humble, comfortable food, clothing and habitations, with the means of imparting instruction advantageously to the natives, is all the pecuniary

* In a postscript dated October 25, Mr. Bingham states that Mr. Thurston had embarked with his family for his station at Kirooah.

aid we expect or desire from the church, or the Board, or any other source. These, together with the prayers and counsels and kind influence of our friends, we need, in order to prosecute our work at all. We need them to promote cheerfulness and vigor sufficient to perform our itinerating tours on foot, to preach in every district, village, and cottage, to study and master this rude language, to translate and publish the scriptures, to perform no small share of domestic labor, and at the same time to teach the multitude of untutored natives all the arts and duties of social and civilized life, from the very *a, b, c*, of the language, to the highest possible attainments and most important duties of a Christian monarch and his counsellors.

While we are allowed to be engaged in these responsible and arduous labors, it is a source of constant encouragement to our hearts, that the best efforts of the Board and its officers will not be wanting early to secure the noble objects for which they have been pleased to send us forth.—And we rejoice in the confident belief that Christ, our ever gracious, ever present Lord, in the riches of his goodness and wisdom, will never suffer his work here to be abandoned or neglected, or to decline;—a work which he has assured us shall be crowned with long prayed for and complete success, when the spirit of the “Age of Benevolence” shall be every where prevalent, the bleeding cross shall be “From every land a ladder to the skies, and every man on earth shall be able to

lift

The adoring eye to heaven, and find delight
In viewing there, high on a spotless throne,
A God all glory, overruling all,
Himself to shew, his glory to augment,
And swell the tide of happiness and praise,
To roll unmingled through eternity,
And unrestrained when earth has pass'd away.

NARRATIVE OF THE STATE OF RELIGION
*Within the bounds of the General Assembly of the
Presbyterian Church, and its corresponding
churches, in the United States.*

(Concluded.)

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

Exertions in behalf of children and youth. In all parts of the church, Sunday-schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful *every where*; but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies

and gentleman. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the living God is proclaimed, amid the most beautiful works of his hand.

Bible and Tract Societies are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and commendation.

The state of Missionary operations, which are under the entire control of the Assembly, present many subjects of attention, which awaken deep and solemn interest. The Board of Missions, which directs the Missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our wide-spread and destitute population, good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches who are not included in the list of those who have been distinguished as the “highly favoured of the Lord,” and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit have been poured out upon the congregations of Augusta, Schenandoa, and Oneida, in the presbytery of Oneida; upon the first church in Lenox, the second church in Sullivan, and the first church in Pompey, in the presbytery of Onondaga; upon the church of Ellisburg, in the presbytery of St. Lawrence; upon Esperance, the church at Saratoga Springs, Mayfield, Ballston, and Moreau, in the presbytery of Albany. One of the most extensive works of the Spirit that has been known in our country has occurred in Moreau, and has

spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salein, West Granville, in Kingsbury and Queensbury, in the presbytery of Troy; in Middletown and Forrestburgh, in the presbytery of Hudson; in the church in Rutgers-Street, in the presbytery of New-York; in the second church in Newark, in Elizabethtown, Patterson, and Bloomfield, in the presbytery of Jersey; in Flemington, in the presbytery of Newton; in one of the churches of Baltimore; in Jefferson College, in the presbytery of Ohio; in Mount Pleasant, New Salem, in the presbytery of Hartford; in Bethel, in the presbytery of Lexington; in Fredericksburgh, in the presbytery of Winchester; in Ripley, in the presbytery of Chillicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natches, in the presbytery of Mississippi; in Washington, in the presbytery of Orange; and in Mahoning, Derry, and Buffalo, in the presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed, many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel Flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in train, in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The Board of Education is earnestly engaged and it is well supported by several auxiliary societies.

The pious females in our communion are still devoting themselves to the promotion of all the charities of the dry. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton is every year becoming more, and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed, and extend its blessings throughout the interesting country in which it is located.

The new but most promising institution at Hampden Sydney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year.* While we view these bereavements as a solemn warning to us all; they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good in the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become a spirit of speculation and philosophy, falsely so called. But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted*.

Published by order of the General Assembly,
WILLIAM NEILL, *Stated Clerk*.

Philadelphia, May, 1824.

* The Rev. Joel Bradley, of the Presbytery of Onondaga.—The Rev. Henry Chapman, of the Presbytery of Otsego.—The Rev. James N. Austin, of the Presbytery of Albany.—The Rev. John R. Coe, and Edward Rositer, of the Presbytery of Troy.—The Rev. Amasa Loomis, of the Presbytery of Grand River.—The Rev. John McKnight, D. D. of the Presbytery of Carlisle.—The Rev. Joseph B. Lapsley, of the Presbytery of Muhlenburg.—The Rev. Prescott B. Smith, of the Presbytery of Lancaster.—The Rev. Samuel Prince Robbins, of the Presbytery of Athens.—The Rev. William Boies, and Joseph S. Hughs, of the Presbytery of Columbus.—The Rev. Dr. Thomas Reid, of the Presbytery of New-Castle.—The Rev. Dr. Benjamin R. Montgomery, of the Presbytery of Harmony.—The Rev. George Lukey, of the Presbytery of New-Castle.

ON GROWTH IN GRACE.

We read nothing in Scripture of a necessity for deep and sudden feelings. An even, gentle, grad-

ual, imperceptible growth seems to be intended (Mark iv. 27, 28.) as the mark of divine life in the soul. We grow, like vegetation, by the influence of the sun. Abiding under the beams of the Sun of Righteousness, is the sure means of promoting spiritual growth, and our proper evidence is growth and fruitfulness. Our prayers then should be, that we may have more clear, full, abiding and heart-drawing views of the height, depth, length, and breadth, and to know the love of Christ which passeth knowledge. Oh! who can tell or conceive the fulness of that grace, and pity; of that forgiving and long-suffering love, which all of us view and reflect upon too little. Let us consider God becoming a man personally, and in his human nature dying upon the cross! Herein is love. Let us take all our doubts, guilt, perplexities, anxieties, (we are full of these things,) and, as it were, plunge them in that ocean of love and mercy. If we stretch our thoughts to the utmost our minds can reach, in reference to that love which bled upon Mount Calvary, it still reaches far beyond. Then let us venture at once on this love; let us wrestle in prayer till we know Him, and the power of His resurrection.

Nevertheless, I am far from thinking good frames and feeling are not desirable, when viewed aright. They are the effects of the presence of our gracious God and Saviour, and of the shining of his countenance upon the soul: but let them not be misunderstood—a right frame is one of humble dependence, and a right feeling is a broken heart, healed with the blood of Christ, loving him, and zealous of good works. Neither of these, in any degree, consists of sensation.—Spiritual sensations of joy, however desirable, are separable, and often are actually absent from our best frames and feelings. What we really want is a simple looking unto Jesus, and a reliance on Him. Look at Him, and how dreadful does sin appear before so much goodness, and how sad, and guilty too, is our unbelief. Can we not believe that he waits to be gracious, and is more willing for reconciliation than we are?

PASTORAL RECOLLECTIONS.

The Pilgrim's Trial; or, the Drowned Son.

The blessed God, in addressing his ancient church, by the prophet Zephaniah, says, "I will leave in the midst of thee a poor and an afflicted people, and they shall trust in the Lord." In all ages, from that period to the present, the blessings of religion have been principally shared among the poor. To them the glad tidings of redeeming mercy have been published—the vanity of the world has been made apparent—and they have been led to fix the best affections of their hearts on divine and eternal objects. They, too, have had their afflictions. These have been numerous and trying. They are designed to purify from the love of sin, to wean the hearts of his people from the world, and to excite a greater relish for "the rest that remaineth for the people of God."

This all-wise arrangement of the blessed God, presents a striking proof of the efficacy and power of religion. Influenced by this, we have seen the poor man, bowing with submission to the afflictions he has been called to endure, or, rather, he has risen above them, rejoicing, that they can but

hasten him to that crown, with which his heavenly father will adorn his brow.

In my last number, I introduced to my readers an account of two aged pilgrims; one of whom I described, as yet on his journey through the wilderness, and forming one of my present congregation. I intimated, that his life had been a scene of trials; and that among other sorrows, several of his children had been consigned to a watery grave. An account of one of these bereavements has lately been taken from his own mouth, and is, in substance, as follows:—

About twenty years ago, the good man had a son. He had reached the summer of his days; was strong, healthy, and robust; in appearance, defying the ravages of disease, and promising, like the oak, to resist the pelting storm for many a year. This young man, and his father, had occasion to steer their vessel along the coast to a town, about five miles distant from their own residence. The day was remarkably fine; scarcely was a breeze felt; while the clouds, all around, presented a prospect beautifully serene. They finished the business they had to transact at H—, and went on board to return to F—; no other hands, except themselves, were on board. Scarcely had the vessel begun to sail, when the wind suddenly rose, and caused a mighty swelling of the sea. The waves dashed on deck, and the poor young man was washed overboard. He was unable to swim; yet, no danger would have followed, could the good man have maintained the composure of mind which he has, at all other times, invariably displayed. He was struck with astonishment, at the unexpected event; but calling to his son "to have a good heart," he began to look about the vessel for something to throw out to his assistance. On every hand, he was surrounded with ropes, and yet, extraordinary as the fact may appear, the agitation of his mind prevented his seeing them. The son called out loudly for help; the father still continued to encourage him, and was all anxiety to snatch him from a watery grave, but he was unable to fulfil his wishes. His, alas! was the melancholy lot, to see his son sink to rise no more! Mysterious and painful Providence! His body was found, a few weeks after, washed up by the sea, and nearly buried in the beach, more than twenty miles from the spot where he sank, in a state that his person could not be recognized, and was only known to be the same body, by the watch that was found in his pocket.

The distress of the good man was indescribable; and it was long before his mind could be reconciled to the sad event. His aged wife, who also remains at ninety-three, to tell the melancholy tale, and to bedew her son's memory with her tears, bore it with more resignation than was anticipated. But to this hour, with faces bathed in tears, will they tell the stranger the tale of woe—how they lost him, on whom their fond affections were placed.

But there was yet another source of sorrow. There was no reason whatever to hope, that their poor son was prepared to enter the presence of his great Judge. Notwithstanding the exhortations, the prayers, and the tears of his pious parents, he had lived in the practice of the most awful sins. He had never attended the worship of God, nor called on his name, except in profane swearing. He had no attachment to religion, or its professors—the one was the subject of his ridicule, and the

other of his persecution. We would in such cases, hope, even when there seems but little to support hope; but, alas! how can hope be indulged in this instance? O, how awful must be the entrance of an impenitent sinner into the presence of an infinitely just and holy God! Loaded with guilt, he appears, trembling before the bar of Jehoyah—

To hear his doom, and sink to hell.

It is the fear of this that fills the good old people with sorrow. One source of comfort alone remains. It is suggested by the enquiry, "Shall not the Judge of all the earth do right?" Here the matter must rest till the last great day, when all his ways shall be seen to be infinitely just and wise.

I intimated in my former paper, that my venerable friend had been reduced, from a state of comparative affluence, to one of entire dependance.— Since that time, I have had an opportunity of seeing the state of his mind, under these circumstances. I was sitting, during the Christmas holidays, in the house of a benevolent friend, who is one of the members of a society, that annually gives a small quantity of fuel to the poor. The good old man came to solicit a ticket, that would entitle him to a bushel of coals. It was an affecting sight, to see such a man, who, once, had every comfort around him, at *ninety years of age*, come on such an errand. Never did I so much envy the miser his wealth, as when I saw the gratitude of the good man, on finding that his application was not in vain. A chair was ordered for him, near the fire, and a glass of wine put into his hand. We now entered into conversation with him, on the way in which the Lord had led him. Never did I witness such gratitude for benefits received at the hands of God, or hear before such expressions of entire resignation to the divine will. When I said, "Your troubles, my friend, have been very great?" his reply was, "No, nothing, nothing, *absolutely nothing*." As he was raising his feeble hand, to wipe away the falling tear, I repeated the words of St. Paul, "I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." He replied, "That's what I mean—that's what I mean." He says that his trials have all done him good; that they have humbled his pride, weaned him from the world, and made him long for heaven. And I am assured, by those on whose veracity I can fully depend, that he was never once heard to utter a murmur against the God of his mercies; but, in reference to every trial, he would say, as he has often said to me, "It's all right, it's all right; the rod's in the hands of my Father—I am going home."

See here, my reader, the triumph of true religion! See how it enables its possessor to rejoice, in the midst of sorrows, and to look to heaven as his final rest! O, seek to enjoy his favour, "in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore." Then, may we triumph over death, and sing the song of immortal victory over the grave.—*Home Mis. Mag.*

FROM THE BOSTON TELEGRAPH.

RELIGION IN FLORIDA.

Mr. Editor—As in your last, some notice was taken of an effort now making to form the first Protestant establishment in the Territory of Flori-

da, your readers may be interested in a farther exhibition of facts, respecting this newly acquired and important region. Such information is the more necessary, as on this subject, not only ignorance but mistake has extensively prevailed. And if, in the present era of Christian sympathy and benevolent enterprize, intelligence is seized with avidity from the remotest corner of our sinful world, respecting the moral character and immortal interests of its inhabitants, how should we feel for those who are no longer strangers and foreigners, but fellow citizens with us, bound to support the same free and enlightened institutions, and *politically* in a condition to participate the same civil and religious blessings.

So long as Florida was a depressed province of Spain, there was sufficient reason why it should remain to us unknown and disregarded. It is now a part of our beloved country. Thither our friends and kindred have gone and are continually going. We should be destitute of natural affection, could we be indifferent to their moral condition, their christian privileges, or their eternal destiny. And is it no subject of concern to the patriot and philanthropist, that this Territory is entirely destitute of all those moral and religious institutions which are the glory of our land. Throughout its whole extent, there is not a single building consecrated to the established rites of Protestant worship. Even the ordinances of the Catholic religion since means for their support ceased to flow from the crown of Spain, have sunk with the power that upheld them; leaving the people who had been trained to habits of entire dependance, almost without the disposition and altogether without the power to maintain the institutions of their forefathers. Thus the change of government in that Territory has had a tendency to suppress and destroy its existing religion, without furnishing a substitute.

A similar fate has befallen their established means for instructing the rising generation. Under the Spanish government, funds from the public revenue were appropriated to the support of common Schools. Under the American, which claims to be liberal and enlightened, by an actual enumeration lately made at St. Augustine, it was found that among five hundred children of that city, only fifty were enjoying the advantages of any education. Yet how soon will these individuals be called to perform the duties of citizens under a constitution whose pillars are intelligence and virtue. We have indeed extended to that community the name and hopes of liberty, but none of the blessings of rational freedom. Without the means adapted by the Author of our nature to elevate and improve the social character of man, liberty is licentiousness. Wherever he is not brought under the controlling influence of public opinion and moral sentiment, he needs the rod of despotism to restrain his vicious propensities. In the present instance, the evil is enhanced beyond what is felt in those parts of our country which are reclaimed from the unbroken wilderness. The long established habits of the old population in Florida, are wholly subversive of propriety and good order. To say nothing of their religion, but what its votaries themselves acknowledge, it is well known to authorise an entire prostration of the Sabbath, the foundation of all well regulated Society. This holy day, designed as a season of sacred intercourse with heaven, a precious opportunity to release the mind from the do-

minion of sense, to bring it under a deep and salutary impression of eternal realities, is there perverted to a professed season of amusement, riot and indulgence. Well would it be, were the old inhabitants *alone* under the influence of *customs*, so utterly destructive to every principle of good society. But in the midst of contagion and death, who is secure? If, as has been often observed, those who go from the older states, moral and respectable, gradually become abandoned and almost heathen, in our new settlements, by the mere *neglect* of divine ordinances, how much more rapid must be the transformation of those who are daily surrounded with scenes, calculated to destroy every sacred association and break down every barrier reared in childhood around the character, by efforts of maternal tenderness? There is in these scenes, something which exerts a paralyzing effect on all the moral energies of the soul, which strikes a fatal blow at the root of social order and domestic happiness. So long as they are allowed to exist, they will pour contempt on every effort to realize the blessings of enlightened freedom; they will equally blight the prospects of excellence in *this* life and the hopes of felicity in the *next*. Nothing can counteract these evils, nothing can ever meet the exigencies of such a community, but the gospel in its purity. And to give this its proper effect, it must be planted among them; it must exert a constant influence, or these inveterate habits will never yield to its sanctifying energy.

These are some of the circumstances which render indispensable the immediate establishment of a Protestant church in Florida, with the regular instructions and ordinances of our holy religion.—A consideration of them led to the recent formation of a society at St. Augustine, whose members sacredly pledge themselves to use every exertion for the accomplishment of this invaluable object. Such an establishment will have the most salutary influence on the advancing interests of the whole surrounding country. It will indeed be planting the moral engine of the gospel on the very borders of that immense kingdom of darkness and superstition which overspreads the southern part of our continent. Can such an object be regarded as one of *ordinary* importance. Is it not an enterprise which loudly calls for the prayers and patronage of the christian public? Can we neglect this fair opportunity, to open one fountain which will send forth the waters of life and salvation to perishing thousands? Shall we say to our feeble brethren, who, with pious zeal, are labouring to build up these ruined walls of Zion and repair "the wastes of many generations," let this work cease?

Will it be objected by any "It is not yet time to build the house of the Lord, wait till the people become able to accomplish the work themselves?" This we would cheerfully do, if no souls were thus to be lost. But let it be remembered, that while we delay and calculate whether we can bestow a little of the abundance which God has given us, to raise a temple to his glory, where his name is profaned and his ordinances perverted, souls more valuable than ten thousand worlds are sinking into endless perdition.

There is another consideration. Even among those in that region who have gone from the States, the work of moral degeneracy is already begun. The movement in this descending scale is in an increasing ratio. What in the outset may be check-

ed by the slightest effort, in its progress acquires a momentum not to be resisted by a hundred times the exertion. We hesitate not to say, that one faithful herald of salvation, who should go there now, and set up his banners in the name of the Lord of Hosts, and have a suitable place where he might gather the scattered multitudes to hear the word of life, would contribute more to the cause of our country, of humanity, and the Redeemer, than ten united could do five years hence. Is not then the present a crisis which demands exertions that are to tell on the destinies of succeeding generations—and can we shrink from the effort which would stamp on that community, a permanent character of virtuous excellence, and establish in that Territory the deep and imperishable foundations of religion and morality.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 19, 1824.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2,539 92 from April 13th to May 12th inclusive; besides a donation of \$20 to the permanent fund, and \$170 in legacies; also boxes of Clothing, &c. &c.

The sum of Ten Thousand Dollars has been raised in New-Hampshire, to constitute a permanent fund, the annual interest of which is to be devoted to the support of indigent and pious youth in Dartmouth College.

INDEPENDENCE.

The Boston Telegraph says that "christians of different denominations in Boston, will unite on the approaching Anniversary of American Independence in a Religious Observance of the Day. On Monday, July 5, at 9 o'clock, A. M. an Address is expected to be delivered in Park-Street Church, by Mr. Leonard Bacon, Resident Licentiate of Andover Theological Seminary, accompanied with Prayers by Clergymen of the city, and Sacred Music adapted to the occasion; after which a collection will be taken in aid of the American Colonization Society.

AMHERST COLLEGIATE INSTITUTION.

The House of Representatives, of the Legislature of Massachusetts, by a vote of 101 to 89 have referred the subject of granting a charter to the Amherst Collegiate Institution, to a committee of five, to report at the *next session*. The committee is "instructed to inquire into the fund subscribed—how secured—and what means have been taken to procure subscriptions and students."

AMERICAN SUNDAY SCHOOL UNION, AND SUNDAY SCHOOL MAGAZINE.

The American Sunday School Union was organized in the City of Philadelphia on the 25th of May, under very favourable auspices. It was organized on the seventh anniversary of the "Philadelphia Sunday and Adult School Union," which has long been known as the most efficient and useful association for the encouragement of Sabbath Schools, in the United States.

"From the Report it appears, that 210 schools, containing 2,325 teachers, and 10,688 scholars, have been added to the Union, during the past year. There is now in connexion with the Society 723 schools located in 17

different states, and containing 7,337 teachers, and 48,681 scholars. During the past year, the managers have published 210,500 books, tracts and papers for the use of Sunday Schools. The receipts of the Society, including a balance of \$96 in the treasury at the commencement of the year, have been \$5,257, of which sum \$4,652 were the amount of sales of books, tracts, &c."

The property of this Society has been transferred to the new institution, at the formation of which addresses were made by the Rev. Drs. Leland, Spring, and others. By the American Sunday School Union, a Sunday School Magazine will be published in Philadelphia. Each number will contain 32 octavo pages, and the price will be one dollar and fifty cents per annum. The first number will appear on the 1st of July.

"The object of the work will be, to give a summary record of the proceedings of the American Sunday School Union, and its auxiliary and kindred societies, in all parts of the world; to make public the best method of conducting Sabbath Schools; to notice, and review, with particular reference to their tendency, juvenile books, and such as treat on subjects of education; to give such hints on *training up children in the fear of the Lord*, as are suited to the *family circle*, as well as the Sabbath School; to insert such well authenticated facts, anecdotes, and memoirs of pious youth, as tend to exhibit the power of divine truth, encourage parents and Sabbath School Teachers, and interest the minds of the pious; and, finally, to animate its readers, of all classes, to take their part in the prayers and labours necessary for the religious education of the rising generation."

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

There are under the care of the General Assembly of the Presbyterian Church 1679 congregations, of which number 763 are vacant. There are 1027 ministers, 173 licentiates, and 195 candidates. The number of communicants in the churches is 112,955, of which number 40,431 were added the last year.

INSTALLATION.

The Rev. DANIEL D. SPRAGUE, was installed pastor over the Church and Society in Hampton, (Conn.) Sermon by the Rev. Mr. Dow of Thompson, from Revelation xv. 2.

MISSIONS IN AFRICA.

Our readers will recollect, that during the past year, the Colony at Sierra Leone, was deprived of a number of faithful ministers and teachers. To the account of deaths before recorded we must now add that of Mr. Vaughan, who survived his excellent wife but a few months.—"Death did not find him unprepared. Though in the vigour of youth, and strength, and actively engaged in the care of the Schools, and in supplying, so far as it was in his power, the want of a Chaplain in Freetown, he had Eternity continually in view. While he possessed his senses during his illness, he was perfectly happy, longing to depart and be with Christ. He has left a strong testimony to his character, in the affection of all his Brethren, and the respect and regard of the whole Colony."

Mr. and Mrs. During, whose names are familiar to our readers, are also supposed to be dead. They sailed from Sierra Leone, for Liverpool, on the 31st of August 1823, and as the vessel in which they embarked has never reached that port, it is supposed that she foundered in the

gales at the beginning of September and that all on board perished.

What will be the effect of the warlike operations of the Ashantees, upon the establishments on the Western Coast of Africa, remains to be seen. The fate of Governor M'Carthy is involved in obscurity. When our last paper went to press, we stated, in conformity with the latest accounts, that he perished in the contest with the Ashantees. A late arrival however leaves room for hope that he still survives.

It is a very singular fact that native forces, of considerable magnitude, should direct their operations against the settlements of both Western and Southern Africa.

The Rev. Dr. Philip has written to the Rev. John Campbell concerning some of the stations in Southern Africa in the following manner.

I can sympathize with you in the pain which you must feel on hearing of the destruction of Kurreechane, and the ruin of the Bootsuanna Tribes beyond Lattakoo. In the midst of judgment we have to sing of mercy—Lattakoo still stands: our Missionaries and their families have been preserved; and it is to be hoped that what has happened to the poor Bootsuannas will ultimately tend to the furtherance of the gospel.

In the History of the Church of Christ, it is no uncommon thing to find that the way of the messengers of the Gospel of Peace has been prepared by such means; and it frequently happens, with nations as with individuals, that the soil which is to receive the incorruptable seed of life, must be prepared by the ploughshare of calamity. While recent events will serve to confirm the growing affection of the Bootsuannas into an ardent attachment, they will doubtless prepare their minds to receive the message of salvation. Standing amidst the inhabitants of Lattakoo, our Missionaries may point them to the desolations which God has brought upon the neighbouring tribes, and remind them that these were not sinners above all the Bootsuannas, and that, unless they repent, they must all likewise perish! While the servants of the Most High God are thus prophesying over the dry bones, it is to be hoped that the Spirit of God will breathe upon them from on high, that they may live.

I cannot help noticing the time at which these afflictions have taken place, as a favourable indication of the gracious designs of Providence towards South Africa. Had these people come upon Lattakoo at a more early period, and had the people even been delivered in a similar manner, whatsoever impression the event might have made at the time, that impression might have been speedily effaced, for want of some one at hand to deepen the lines, by exhibiting before the Bootsuannas, in their own language, the important practical lessons which it is calculated to impart. Affliction is, perhaps of all others, the season most favourable to the reception of religious instruction: and it is to be hoped, that, while our beloved brethren are giving to these calamities their scriptural improvement, the people may listen to the message brought to them by men, by whose instrumentality they have received such a merciful deliverance.

In reading over Mr. Moffat's Journal, we cannot help noticing, with gratitude, the hand of God in all the circumstances connected with the de-

liverance of our Missionary Friends and the people of Lattakoo.

Had Mr. Moffat not undertaken the journey which he proposed, he might have remained ignorant of the approach of the enemy; or had he gone forward on his journey without hearing of them, as he might have done in that country, Lattakoo must have fallen, and he himself, and the Mission Families, might have been involved in the same destruction!

But the circumstances, which indicate an invisible arm in the preservation of our friends, do not stop here. Had he delayed his journey to Old Lattakoo, to reconnoitre the people, or had he deferred calling in the Griquas, whatever escape might have been provided for him and our other Missionary Friends, Mateebe and his people would have been ruined. The influence of the Missionaries among them would, in all probability, have been lost; and their circumstances might have been rendered so desperate, as to preclude all hope of being of any service to them in future. When a commercial or agricultural people are deprived of their property, they have resources left; they may still emerge from their distress, and rise above their misfortunes. But when a pastoral people are robbed of their cattle, they have nothing left: they must perish, or rob others.

The Bootsuannas, who have suffered or may suffer from the ferocity or rapacity of the invaders, must perish, become the slaves of the conquerors, or, betaking themselves to the mountains and the bushes, become robbers of the desert, or what we in South Africa term Bushmen. There can be no doubt but that the Bushmen of South Africa were once in possession of the fertile parts of the country, till they were deprived of their herds and flocks, and forced to depend upon the chase and what plunder they could obtain.

LANGUAGES OF AFRICA.

The Rev. Dr. Philip in his letter to Mr. Campbell, makes the following interesting remarks respecting the languages of Southern Africa.

I have been bestowing some attention on the affinity of several languages spoken in this angle of the continent of Africa; and have discovered that the languages spoken by the Caffres on the eastern coast of Africa, by the inhabitants of Delagoa Bay, by the inhabitants of the Comoro Islands, and by the Bootsuannas, are different dialects only of the same language. On this subject I am in possession of the most satisfactory evidence. On a comparison of the Caffre, the Bootsuanna, the Johannese, and the Pembe Vocabularies, which I have been able to collect, it strikes me as matter of surprise that the resemblance is so remarkable; and it has been ascertained that these people speak so as to be understood by one another.

It is evident that the Mantatees came from a great distance. The marked difference between their character and the character of the people whose territory they have invaded, and the ignorance in which the people of Kurreechane were of such a people, shew that they had come from an immense distance: and yet they speak the same language. On a comparison of the numerals used at the Island of Johanna, I find them the same with those used on the Keiskamma; and, by

extending the comparison, I find a large number of words evidently from the same stock. If the Caffre Language is spoken in the Comoro Islands, it is not to be supposed that a different language is spoken on the shores of Mosambique, immediately opposite; and I have little doubt but that the different tongues spoken from the borders of our Colony to the confines of Abyssinia, and from the mouth of the Zembeza on the eastern coast of Africa to the mouth of the Congo on the western coast, will be found different dialects only of the same language. I have not seen Mr. Bowditch's account of the Ashantees; but, from the extracts contained in the Reviews, there is little reason to doubt that the Ashantees are from the same stock as the Caffres.

Without going into the regions of conjecture, without having recourse to analogical reasoning to strengthen our opinion, we have to look at the facts before us only, to see the importance of the Lattakoo Mission. Let us suppose the people of Lattakoo converted, the Scriptures translated into Bootsuanna, and the Missionaries at that station qualified for itinerating over the country beyond them; who does not see, in these circumstances, prospects the most encouraging—a field of operation of unlimited extent—a population innumerable to work upon—a foundation laid for the Temple of Jehovah in South Africa, in which all the different dialects of the Bootsuanna Language may be consecrated to the service of the Living God, and in which the numerous tribes of this interesting portion of the globe may receive the light of life and civilization!

DEATH OF MR. JOHNSON.

Those who are acquainted with the success of the labours of the late Rev. Mr. Johnson, among the re-captured negroes of Regent's Town, in the Colony of Sierra Leone, must feel desirous of knowing in what manner the intelligence of his death was received by those who were converted by his instrumentality. Mr. Norman writes—

In the early part of September, I received information, by letters from the Society, of the death, on the 3d of May, of our dear Brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History with the Native Teachers and the Elder Boys of the Christian Institution. When I had read the letters, I informed them that their Minister was dead.—They were all greatly affected; and especially David Noah. The information soon spread over the town; and in a few minutes, our house was crowded with weeping inquirers.

I endeavoured to comfort them, by telling them that he was certainly taken away for his and for their good—that he had finished his work, and was gone to receive his everlasting reward—that God would not, even now, forsake them; but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many Missionaries had been cut off, in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with Christian patience and meekness; and their love to their late Minister, by attending to the instructions which he had for seven years given them. I then told them to go home, and beg of God grace to bear the trial as became them.

and promised to read the Letters to them in the Church at Evening Service. They then begged that I would not leave them. I told them I would not, while I was able to stand up to teach them, unless they were provided with another Teacher.

In the evening, the Church was crowded.—Before I began the Service, I spoke to them, and begged them not to make any noise: as I knew it was an African custom to cry aloud when they had lost a friend, I told them that the Christian manner of bearing a trial was with patience and silent submission to God, who had a right to do as He pleased. Many were in tears.

The Congregation then sang the following Hymn:—

Dear Refuge of my weary soul!
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.

To Thee I tell each rising grief,
For Thou alone canst heal:
Thy word can bring me sure relief
For ev'ry pain I feel.

Hast thou not bid me seek Thy face?
And shall I seek in vain?
And can the ear of Sov'reign Grace
Be deaf when I complain?

No! still the ear of Sov'reign Grace
Attends the mourner's prayer:
Oh may I ever find access,
To breathe my sorrows there!

Thy mercy-sent is open still:
Here let my soul retreat;
With humble hope attend Thy will,
And wait beneath Thy feet.

The passage of Scripture, which came in course for our consideration this evening, was John viii. 12—19. I dwelt more particularly on the twelfth verse. Afterward I read the Letters which had been received. All were remarkably attentive and quiet.

We then sang the following Hymn, well known and much used among the people, their attention having been frequently called to it by their deceased Minister—

In ev'ry trouble sharp and strong,
My soul to Jesus flies:
My anchor-hold is firm in Him,
When swelling billows rise.

His comforts bear my spirits up;
I trust a faithful God:
The sure foundation of my hope
Is in my Saviour's blood.

Loud Hallelujahs I will sing
To my Redeemer's name:
In joy and sorrow, life and death,
His love is still the same.

Knowing the strength of African feeling, I was astonished at the behaviour of the people. Not a sob or a word was heard in the Church after Service, but all was silent grief.

The Saturday evening after, many persons attended the Weekly Meeting. Six of them spoke; and, in a most feeling manner, adverted to the death of their late Pastor. I give the substance of one of these Addresses—

With respect to the death of our dear Minister, Mr. Johnson, I can say that this is a great trial, because I loved him. It was through his instrumentality that I was brought from darkness to light,

But God had a right to take him away when he pleased. We thought too much of Mr. Johnson, though he was a good man; and God will not suffer us to put confidence in any but the Lord Jesus Christ. My Dear Brethren, I think God took him away, because we looked more to Mr. Johnson than we did to the Lord Jesus. I hope, my Dear Brethren, this trial will make us all to trust more to the Lord Jesus, for He alone can save us. He alone is the Light of the World. Let us go to Him, and beg Him to sanctify this trial to us; and let us shew that we do indeed love our dear Minister, by doing what he told us.

COLONIZATION IN HAYTI.

Jean P. Boyer, President of Hayti, in answer to a letter written by Mr. Loring D. Dewey, General Agent at New York, of the Society for African Colonization, says,

I have often asked myself, why Hayti, whose climate is so mild, and whose government is analogous to that of the United States, was not preferred as their place of refuge. Fearing that my sentiments would be misinterpreted, if I made the first overture, I contented myself with having explained to those of them who came to Hayti, all the guarantees and rights that the constitution of the Republic has established in their favour. I have aided in freeing those from debt who could not quite pay for their passage; I have given land to those who wished to cultivate it; and by my circular of the date of the 24th December, 1823, to the officers of districts, (of which I send you a copy,) you will convince yourself that I have prepared for the children of Africa, coming out of the United States, all that can assure them of an honourable existence in becoming citizens of the Haytian Republic. But now that you make overtures, which seem to be authorized by the respectable Society of which you are the general agent, I am about to answer frankly to the eight questions which you have addressed to me.

1. "If a number of families," &c. The Government of the Republic will aid in defraying part of the expenses of the voyage of those who cannot bear them, provided the Colonization Society will do the rest. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools, and other things of indispensable necessity until they shall be sufficiently established to do without this assistance.

2. "To what extent in number," &c. No matter what number of emigrants, all those who will come with the intention to submit themselves to the laws of the country shall be well received.—The price of passage and other expenses shall be discussed by agents, to obtain the most advantageous conditions. The quantity of ground shall be as much as each family can cultivate. For the rest, the utmost good-will to the new-comers shall be the basis of the arrangements.

3. "What encouragement will be given to Mechanics and Merchants," &c. They shall have perfect liberty to labour in their respective professions. The only privilege will be an exemption from the law of patent for the first year.*

* To practice any professions or preserve any trade, it is necessary in Hayti to buy a patent, as grocers &c. do in New-York.—Eds. N. Y. Obs.

4. "Will opportunity be given," &c. All those, I repeat it, who will come, shall be received, no matter what may be their number, provided they submit themselves to the laws of the state, which are essentially liberal and protecting, and to the rules of the Police which tend to repress vagrancy, to maintain good order, and to confirm the tranquility of all. There is no price to stipulate for, as respects the land: since the government will give it gratis, in fee simple, to those who will cultivate it. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it, shall be placed in the neighbourhood of each other.

They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or trouble those who profess another faith than their own.

What precedes is an answer to your fifth question upon the toleration of different religions.

6. "What are your laws relative to marriage," &c.

Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries.

7. "How far are schools," &c.?

Every where, where there is a sufficiently numerous population, the government supports schools to instruct the youth in the principles of morality and virtue.

8. "Will your government permit," &c.?

That cannot be. The laws of the Republic are general; and no particular laws can exist. Those who come, being children of Africa, shall be Haytians as soon as they put their feet upon the soil of Hayti: they will enjoy happiness, security, tranquility, such as we ourselves possess, however our defamers declare the contrary.

In fine, Sir, to prove to you what I am disposed to do in favor of our brethren who groan in the United States of America under the yoke of prejudice, I am about to send to New-York funds and a confidential agent to enter into an understanding with you and the Colonization Society, with a view to facilitate the emigration to Hayti of the descendants of Africa, who are disposed to come and partake with us the most precious blessings which we enjoy under Divine Providence.

REVIVALS OF RELIGION.

In our last Volume, we have had occasion frequently to notice revivals of Religion, in various parts of our land. Perhaps there has never been a time when the influences of the Holy Spirit, were felt more extensively than at present. The refreshing showers of Divine Grace, are not confined to any particular region, but in every place from Maine even to the tribes of Indians in the wilderness, where there are christians to call on the name of the Lord, He has manifested his willingness to hear and answer their requests, by pouring out his Spirit upon them.

Christians may mourn over the desolations of Zion, in many places, and tremble when they see the enemy coming in like a flood—yet they may rest assured that the Lord has erected a standard, and thousands are flocking unto it, and although Socinians, Universalists and Infidels may join hand in hand, they cannot prevail. They may boast of their union, and glory in their strength—yet we are confident that the cause of truth was never more triumphant. The Church of Christ never appeared more

glorious, and the true followers of the Lamb never increased more rapidly.

Some of the revivals which we have mentioned in this State, are still continued, and others have recently commenced. In many places great additions have been made to the churches, and great improvements made in the habits and morals of the people.

In Colchester the revival is still continued. The last accounts state that more than 200 are indulging hope that they have experienced that new birth without which our Saviour said "no man can see the kingdom of God"—and a number were still enquiring what they should do to be saved.

In Harwinton the revival is still progressing—about 150 were rejoicing in the same hope, two weeks ago. Among this number were 47 male heads of families, who, after living without hope and without prayer from twenty-five to fifty years, have now erected the family altar to the Lord.

In Burlington, an adjoining town, 90 came forward at one time, on the first Sabbath in this month, and took the vows of God upon them. They were not ashamed to confess Christ before men, and their hope of salvation through his blood. In Bristol, about 40 were propounded for admission to the Church.

The revival in East-Haddam, which commenced in December last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thralldom of sin and Satan, and brought into the glorious liberty of the Gospel. Nearly all the youth of the parish have been led to seek their Creator "before the evil days come." These added to about 130 in Millington Society, make the whole number in East-Haddam nearly 300.

The revival in Danbury was the last week as interesting as at any time since its commencement. About 70 have the new song of redeeming love put in their mouths.

In Lyme a revival has recently commenced: About 50 in one society, and 30 in the other, were rejoicing in hope, while a greater number appeared to be earnestly enquiring what they must do to be saved.

During the last week we have heard of revivals just commenced at Meriden, at North and South Canaan, and at Cornwall. But we shall leave a farther detail for the report of the General Association.

Revivals have been progressing in several places in Washington County, N. Y. At Salem, more than 100 are subjects of the work. At Sandy Hill and Glen's Falls the extent of the revival may be learned by the following letter, dated May 29, 1824.

To the Editor of the Religious Intelligencer.

I have resided here ten years on the margin of the North River, fifty miles from Albany and three from Sandy Hill, with which village we unite in the support of a Presbyterian Minister, who preaches here and there on the Sabbath alternately.

Since my residence here it has been a cold time in matters of a religious nature, until about the 1st of January last, a serious revival among us took place. Old christians, (for we had a few of them,) were much awakened to fervent prayer, and our Pastor, who is a youth, among the rest. It is also true that about this date there was, and had been, a great revival in an adjacent town, Moreau, (not Moscow,) and for the sake of a short ride (for I think there was in the first place no other motive,) many of our youth frequented their meetings on the Sabbath and at other times. But very soon they brought us back the news by their serious countenances and aching hearts, which was like a torch thrown into the midst of us—it spread rapidly. Our conference and prayer meetings were crowded, and never before have I here seen such solemnity on the Sabbath. About nine weeks since, there was added to this church at one time, 72. The

second Sabbath of May, 35, and in proportion to the number it is very rare there should be so many youth; many of them from fifteen to twenty, and several not more than twelve or thirteen. I will mention one instance of an elderly lady among us, to whom all of us have looked as an eminently pious person, who has uniformly, through life, till the present period, refused every invitation from ministers and others, to unite with the church of Christ.—Her unworthiness was the principle obstacle—but now in her old age, as her sun is just setting, her Heavenly Father is pleased to take the veil from her eyes, by which every hindrance is removed to the table of the Lord, at which for the first time she has been seated by the side of her children and grand-children, who have been the subjects of this blessed work. This work has been unusually silent; convictions have for the most been short; I think more so than is common in revivals, but pungent. Many have been seen like Moses when hearing from the law at the foot of Mount Sinai, exceedingly to tremble and quake, and in a short time have found Him of whom Moses in the law, and prophets have written, and in seven instances, at almost an unprecedented prayer meeting, (the whole number in the room including all who were present on this solemn occasion, were but fourteen) were hopefully brought to accept of their blessed Redeemer within two hours after the commencement of the first prayer. The seven alluded to had been under very serious impressions for some days, but had evidently entered the room with hearts opposed to that Saviour whom they found before they left it. I will leave it to your imagination to paint the happiness that I felt at our first communion alluded to above, when I saw 72 come forward to profess allegiance to that Saviour before heaven and earth of whom but a few weeks before they were wholly ignorant, and the most of them in the bloom of life—knowing as we do their supreme attachment naturally to the world—how strong their hold on the vanities of life, and knowing that nothing but Omnipotence itself can remove the grasp—I leave it for you to fancy the joy that thrilled through my heart, knowing what these dear youth had been and now surveying their rosy ranks coming up to the help of the Lord against the mighty. For ten years last past there had been but a little more than the form of religion among us, and practical godliness at its lowest ebb. The truth is, it was proverbial abroad that we were a pretty immoral set. One of our vices was the profanation of the Sabbath. I have known those who were in the habit of visiting the taverns—often crowd their piazzas on this day (however civil their owners) and there take their seats with as much apathy as if to tell the christian there was as much consistency in worshipping at the shrine of Bacchus as his singing the praises of the Most High at church, though within pistol shot. There is an alteration in this respect, for the better, and so far as this work has progressed our mourning is exchanged for songs of praise.

MISSIONARY TRIALS.

Extract of a letter to the Editor of the Religious Intelligencer, written by a young man who has devoted himself as a teacher of heathen children.

MAYHEW, (Choctaw Nation,) May 16th, 1824.

DEAR SIR,

Since I have taken up my residence among this benighted people I have found it one of the greatest earthly blessings to be favoured with religious intelligence from the peaceful land which gave me being; and I can assure you that your valuable paper has often revived my drooping spirits in this land of darkness. It has indeed, been such a comfort to me that I feel almost unwilling to be without it. But my circumstances are such, that I must unless your benevolence will bestow such a blessing upon me. I feel that the favour would be greater than I deserve, and I know you have numerous applications of the kind which have not been disregarded.

I have been located to teach a small school about 80 miles south of this place. I am to live in an Indian family, who is to put up a small log school-house, and give me a little hut in his yard to sleep in. I expect to go there in a few weeks to labour, to weep, to sing, and to pray, and perhaps to die. What trials I am to meet with I know not, but all will be well if He in whom I put my trust will dwell with me there.

I could fill my paper with intelligence from this nation, of a peculiarly interesting nature; but Mr. Evarts is now

here on business, and I have but a little time to devote to writing. I will, however, give you a short account of the hopeful conversion of a man who resides about 30 miles from us. He has two children at this school, one of whom is quite serious, and who has at times given some evidence of a change of heart.

He (the father,) has been more or less anxious about the welfare of his soul, for two or three years, till of late he has appeared from what we have seen to be more in earnest, and blessed be God, we feel as though he had not sought in vain. I should suppose he was upwards of 60 years old. A few Sabbaths ago he was here, under deep convictions of his lost and ruined state by nature, and went away the next morning with a burdened soul. He came the next Friday evening, and told us with tears of joy, what the Lord Jesus had done for his poor soul. He said, while on his way home he was in such distress that he could not converse with any one—said there was an Indian with him awhile, but he told him that he could not talk with him, and the last thing, said he, that I recollected, was of telling him that such a path led to such a place, till I came within two miles of home. He had rode about 14 miles, and was so overwhelmed that he knew nothing in going that distance, but that he was in a flood of tears, lifting up his heart to the Son of God, and crying for mercy. When he came to a certain place, within two miles of home, he said he then came to himself and knew where he was, and felt his hard heart relieved, and he wiped away his tears and felt to praise God for what he had done for him. He said he felt all over within as innocent as a babe. He went home and told his wife that the Great Spirit had done a great thing for him; he always loved his dear family, but he felt a new love for them then. He came here on Friday and told us what I have related, and much more—said he could not wait any longer—he had tried to put it off till Saturday, but felt as though he must come then and tell what he had met with while on his way home the Monday before. He talked to the children here very affectionately—told them that they must go to Jesus Christ, for missionaries could not save them.—No, no one could save them but Jesus Christ. O my dear children, said he, God tore away my hard wicked heart while I was in the wilderness alone. Yes, he has tore it away from me, which was as hard as that plank, and given me a heart of tenderness and love.

I might mention other things as interesting, but must stop for want of time and room.

From a late foreign publication, we gather the following notices.

American Board of Missions.—The Missionaries Goodell and Bird, with their wives, arrived at Beirout in the latter part of November, and took a house there, as a temporary residence.

British and Foreign Bible Society.—The Rev. Dr. Pinkerton will proceed to the Mediterranean, by the Malta April Packet, in order to promote the Society's objects in that quarter.

The Committee, in compliance with the earnest solicitations of some of the Auxiliary Societies in Wales, have now in the press an Octavo Edition of the Welsh Bible, with marginal references; which will be ready for delivery, at a moderate price, early in the ensuing spring.

Church Missionary Society.—Mr. Jowett left Beirout in company of Mr. Fisk, on the 28th of October; and arrived in Jerusalem, after visiting the intermediate places, on the 21st November. He writes, on the 30th—

It is now the evening of the second Sabbath that I have spent in Jerusalem—in much better health than I enjoyed last Sunday, close after the harrassing journey through Palestine. Indeed I can say, with gratitude, that I am very well.

Calcutta.—On Saturday, the 11th of October, the Right Reverend the Bishop of Calcutta land-

ed in good health; and, the next day, preached at the Cathedral.

South Africa.—We have frequently mentioned the difficulties under which the New Settlers in the eastern part of the Colony of the Cape have laboured. These have been chiefly occasioned by three successive failures, by blight and long continued droughts, of their crops of corn and vegetables. Excessive rains, in the beginning of October, for several days, produced devastating inundations; and have reduced the Settlers to such a state of distress, that a public subscription has been opened for their relief, and is liberally supported.

The stations of Bethelsdorp and Theopolis, belonging to the London Missionary Society, have been greatly injured: Theopolis, indeed, has been nearly destroyed. The Directors have placed 400*l.* at the disposal of the Rev. Dr. Philip of Cape Town; and solicit the contributions of the Society's friends, in aid of the sufferers at these stations, and for re-erecting the public buildings which have been destroyed.

Extract from a Letter of the late Rev. J. Newton, not published in his Works.

JULY, 26, 1788.

TO MRS. ———.

I sometimes start, at what appears in one view little short of arrogance and presumption, that I, a little poor worm, should dare to interest the Most High God, as I venture to do, in all my little poor concerns. Will He, in whose view the Earth and all its inhabitants, taken collectively, are no more than as a drop from a bucket, will he condescend to take notice of *my* domestic and personal concerns? And am I warranted to suppose, that not the most trifling circumstance affects me or mine, without His notice, and that when any trouble or affliction, whether of mind or body is removed, it is He who removes it? I think the Scripture warrants me to suppose this. Shall I say, Will the bright and glorious Sun that enlightens half the Globe at the same instant, condescend to shine into my little window? Yes, and He does so, as freely, and as fully, as if there was no person upon earth but myself, to enjoy his light, and his beams. Oh, Madam, it is a wonderful thought that each of us, as individuals, engages the notice and attention of our God as constantly, as entirely, as though we were the only creatures existing in the universe! Yes, this is necessary for our preservation, for we are exposed to enemies and dangers, from which nothing but His Almighty arm can shield us. And if he were not about our bed by night, and every step of our path by day, we should soon be overpowered. Nor would it suffice to say, that He is concerned in our more important affairs; but many things, with which we are connected, are too trivial to engage His notice; for we know not which is the great, and which is the small event, in our lives. At least, those which we deem the greatest are often intimately connected with the smallest, and indeed spring from them. Our lives, and all that is either comfortable or afflictive to us, turn upon contingencies, which we can neither foresee nor prevent. The meeting or missing a person, by going down Friday Street, whom we should have missed or met, had we gone down Bread Street, may have consequences which may extend not only to the end of our own lives, but to those who are yet unborn. It is a comfort to so short-sighted a creature as I am, to know that the way of man is not in himself. I should be a very coward, afraid to go out of doors in the day, or to lie down at night, if I did not believe that all my steps are guarded and guided by Him who careth for me.

FROM THE MISSOURI INTELLIGENCER.

NABIJOS INDIANS.

Between the Spanish settlements of New Mexico and the Pacific Ocean, reside a nation of Indians, called the Nabijos, whose ingenuity and improvements reflect honour on the uncivilized

state. Their skill in manufacturing and their excellence in some of the useful and ornamental arts, shew a decided superiority of genius over all the other tribes of the western continent: even over those, whose contiguity to civilization, has afforded them the benefit of its example and instruction. Their power and bravery are proverbial among the Spaniards, who have experienced more molestation and injury from them, than from all the other Indians in their vicinity.—They once sent to Santa Fe, a large quantity of silver bullion to be moulded into dollars, which the Spaniards perfidiously converted to their own use. The Spaniards also prohibited the cultivation and manufacture of tobacco among them, with a view to necessitate them to purchase their own, for which they demand an extravagant price. These together with other causes of dissatisfaction have, for many years, occasioned mutual hostilities, in which they usually triumphed over the pusillanimity of the Spaniards, and made a large proportion of their sheep and mules the spoils of war. A young gentleman, now in this town, during the last summer accompanied a strong military expedition against them, which defeated them, and obliged them to sue for peace. They killed a chief who wore shoes, fine woollen stockings, small clothes, connected at the sides by silver buttons, instead of a seam, a hunting shirt, and a scarlet cloth cap, the folds of which were also secured by silver buttons. These people do not adopt the usual Indian manner of living in villages, but are a nation of comfortable and independant farmers. Their houses are built of stone, some one, and others two stories high. They have fine flocks of sheep, abundance of mules, and herds of cattle, of a superior kind. They cultivate corn, tobacco, and cotton; which they manufacture into cloth. They have gardens in which they raise several kinds of esculent vegetables; and have peach orchards, the fruit of which resembles our apricots. Several articles of their woollen manufacture equal the quality of ours. We have seen a coverlet, made by them, the texture of which was excellent, the figures ingenious, and the colours permanent and brilliant. Our townsman, Mr. Hood, has taken it to Philadelphia for the purpose of sending it to a friend in Europe. The Spaniards imitate the manufacture of this article, but their imitations are far inferior to the original. They make baskets and small dishes of osiers, so compactly worked as to hold water without the least leakage. The twigs before being wrought are variously coloured and so skillfully put together that the finished vessel presents different figures. Their bridles are made of tanned leather, and often embellished with silver ornaments. They dress, almost wholly in their own fabrics. The men dress in small clothes, sometimes of deer skins, tanned and handsomely coloured. The women wear a loose black robe, ornamented round the bottom with a red border which is sometimes figured; and when not engaged, they use a large shawl of the same colour and material.

ANECDOTE OF A SOLDIER.

Mr. Cecil, in his "Short hints to a soldier," relates the following history: There was not perhaps a more wicked fellow in all the service, than a soldier I well know. But one day, while he was gone two or three miles from the troop, it rain-

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ed so hard, that he was glad to take shelter in a farm-house.

Now it happened, that a good man lived there, who soon began to talk of what lay very near his heart, as you know we are all apt to do: and what should this be, but Jesus Christ the Saviour? And he talked thus:

"A friend in need is a friend indeed; and there are times, in which every man feels the need of such a friend. But vainly do we hope to find him among men. Yet I know such a one may be found. Indeed, all I have made out to any purpose is, that none but Jesus Christ can do me any good. Trouble was sent to preach my need of his help; but I was a good while before I knew what to do. At length, however, he, that had long called to me by his word, gave me ears to hear, and a heart to follow him. Well, weary and heavy-laden, I came for help to him, and I have found it, and all I want in it: and now I cannot help telling to others, that there is no disease of the soul, but there is a certain cure for it in Jesus Christ; nor any thing which we can want, but he is as willing as he is able to give it."

It still kept raining, and the soldier was kept hearing, while several parts of scripture were compared; and he saw that the grand design of all Scripture, was to shew the Saviour to the sinner, and bring the sinner to the Saviour.

At length, the weather cleared, and the soldier went away; but not in the state of mind in which he had entered the house. He went (as he lately told me) with the farmer on the next Sunday to hear an eminent Clergyman; and then God brought the truth home to his heart. He called at the house of a friend of his, who told me how surprised he was to hear him say, after he had sat a few minutes, "Tom, I have been a madman all my life, and am but just recovered:" and he then related what he had heard, and what he had felt.

For as a man wakes out of a dream, and recovers his right mind, after the wild fancies of the night are past, and tells the first person he meets of the disorder in which his spirits have been; so did this soldier talk to his friend. He plainly saw how dreadfully he had been fighting against God and his own soul, by a course of swearing, drunkenness, debauchery, and unbelief. He now felt what a bad example, yea, what a curse he had been to his fellow-soldiers! what an awful evil sin is, with which he had sported! and what a depth of misery he must have fallen into, had he been cut off in such a course! He also felt, he never could thank God enough for the repentance he had given him; and for the lively hope afforded him in the gracious promises to returning sinners.

He did much more. Many talk of religion, who have none; but this man proved he was converted, by a new course of life; and he proved, that when a man has a heart to serve God, he may serve him in any station. If some, from ignorance, scorned that change in him, which he had before scorned in others, no man was so ready to forgive; for he felt that no man had so much to be forgiven. No man was more faithful to his trust, or obedient in his station: for he served his God, while, he served his King. No man bore up more boldly under trials; for he knew they were all appointed of his God, and working together for his good. No man faced death with so firm a heart; for he knew that whether he stood or fell, he was

secure of life everlasting, through the promise and grace of Jesus Christ. He had more courage than many, who can stand the push of a battle; for he calmly dared to confess Christ before men; and to declare upon every proper occasion, "I owe all that I am, and all that I hope to be, to the grace of our Lord Jesus Christ."

INDIAN ANECDOTE.

The following anecdote is from the Journal of Mr. Eleazer Williams, formerly Catechist and Lay Reader at Oneida, in the State of New-York, now resident at Green Bay, Michigan Territory.

"A boy aged 11, who had in company with others, several times attended our singing schools, and who often called at my house, came with others at the time I requested the parents to send their children to me for instruction.

"One day, as I was telling the children the importance of being prepared for death, which was a certain fate of all, while life was very uncertain, this lad asked in a low tone when he should die?—I answered it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the Father of our spirits. I then endeavoured to impress upon them the importance of prayer.—The Lord's Prayer was then repeated (as it had been done frequently before) to them, and they were told it was the best of prayers, as it was first used and recommended by the Saviour of the world—and that it specified all for which it was necessary for us to pray both for soul and body.—They were told that all good people and children prayed to God both morning and evening.

The boy related to his grand-father all that he had heard and entreated him to pray. The grand-father told the children that what he had heard was good—but as to praying he did not know what it meant.

The boy continued from day to day his entreaties to have his grand-father pray, and observed to him, "you cannot be good unless you pray." At length the old chief called and informed me his desire to hear what we must say when we supplicate the Kiche Manito or Great Spirit. The Lord's Prayer was repeated to him several times, and he continued for several days, often calling with a view to hear that prayer repeated to him.

The boy at length came to me, with his countenance expressing the greatest joy, saying, "*Makatakonaie*," i. e. "You black gown, my grand-father is good now." Why? said I. He answered, "because he pray." And what does he say when he prays? "He says, '*O Father, thou dwellest in the highest heavens.*'" Here he paused. What else does he say? "Let thy name be great in all the earth." What else? "Let thy chieftianship be all over the world—let thy will be on earth, the same as in Heaven." I asked the boy what made him so rejoiced? "Because," said he, "my grand-father will now be a good man, and when he dies he will not go to a dark place, but to that country where the light is very bright, very bright indeed!"

I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by him who has declared that he is "the light of the world."

From this time I was determined to take particular pains to instruct him in our holy religion, but unfortunately he was soon compelled to accompany his friends on their hunting excursions.—*Phil. Rec.*

POETRY.

MISSIONARY HYMN.

In the letter from the missionaries to the Sandwich Islands, published in our last, mention is made of a hymn sung by the mission band when they came in sight of Owhyhee. This hymn, if we remember right, was one which Henry Martyn was fond of repeating. As many of our readers may not have it in their possession, we publish it as contained in hymns for the monthly concert.

O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace.
Blessed Jubilee,
Let thy glorious morning dawn!

Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest,
Once obtain'd on Calvary;
Let the Gospel
Loud resound from shore to shore.

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night;
And redemption,
Freely purchas'd, win the day.

Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway thy sceptre,
Savior, all the world around.

FROM THE LONDON LITERARY GAZETTE.

TO A BUTTERFLY RESTING ON A SKULL.

'Creature of air and light,
Emblem of that which may not fade or die;
Wilt thou not speed thy flight
To chase the south wind through the sunny sky?
What lures thee thus to stay
With Silence and Decay,
Fix'd on the wreck of dull Mortality?

'The thoughts once chamber'd there
Have gather'd up their treasures, and are gone!
Will the dust tell us where?
They that have burst the prison-house are flown.
Rise, nursling of the Day,
If thou wouldst trace their way!
Earth has no voice to make the secret known.

'Who seeks the vanish'd bird
By the forsaken nest and broken shell!
Far thence he sings unheard,
Yet free and jovous midst the woods to dwell!
Thou, of the sunshine born,
Take the bright wings of morn!
Thy hope calls heavenward from yon ruined cell.'

POWER OF PRAYER.

The following facts were stated by Rev. Mr. Crane, at a late missionary meeting in New-York city.

Not four miles from my residence, said Mr. Crane, in the Western part of this state, there was to be found a

few years since, a most abandoned and profligate set of men, who disregarded religion and despised its poor.—In the course of Providence, a professor of religion from Connecticut happened to come amongst them. He mourned over their state and wet his couch with his tears. He prayed unceasingly that he might see the souls of those around him saved. One was finally brought to a knowledge of the truth, and with him joined in prayer. A revival of religion followed; and soon there were to be numbered 15 professing Christians. In answer to their prayers another increase was experienced; a proposal was then made to send for a missionary that should labor amongst them. To this the aged father of the colony objected, trusting that he who had helped them thus far would not permit them to fail. No minister came among them until their number amounted to 54; and then they were able to build a church, and settle one with a salary adequate to his support. All this without any preaching other than the example and prayers of a single Christian.

THE SABBATH.

Some years since Rev. Mr. ——— had preached in a neighbouring parish, at the distance of several miles from his house, and was returning home after his labours were closed. In the borders of his own parish he noticed a young man, who was at some distance from home, employed in picking blackberries. The youth was one of his flock, and he thought his duty required him to reprove and warn him. He stopped, and inquired, "How came you out here upon the Sabbath?" The young man looked up with great composure, and replied, "Mr. ———, and how came you out here upon the Sabbath?" Thus was the reprover himself reprov'd, and convinced of the evil of a practice he had adopted without reflection.

A young minister, who had some doubts whether this practice is justifiable, very properly concluded it should be abandoned, if it were found to be a grief to pious people. To ascertain whether objections to it were confined to a few over-scrupulous minds, he laid the question before his church in open meeting, and requested an unreserved avowal of their feelings on the subject. The result was, that almost or quite every member would much prefer his going to his exchanges on Saturday, and returning on Monday. And we believe that nine-tenths of the living Christians in New-England, if they were required to speak, would declare the same feelings. [Mirror.

ANECDOTE OF GONSALVI.

Cardinal Gonsalvi was suffering under a chronic disease, and consulted three physicians, who declared on being questioned by the sick man, that this disease would be followed by death in a short or longer time, according to the manner in which he lived; but they advised him unanimously to give up his office, because in his situation mental agitation would be fatal to him. "If," inquired the Cardinal, "I give myself up to repose, how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors. "And if I continue in office?" "Three years at most." "Your servant, gentlemen," replied the Cardinal, "I should prefer living two or three years in doing some good, to living six in idleness." [French paper.

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